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*The Authenticity of the Book of  
Genesis.*

**H**AVING presented, in the last Number of the Magazine, some of the evidence of the Genuineness of the Pentateuch, we shall now proceed to an Enquiry concerning the Authenticity of those sacred Books. The things related by Moses, in this most ancient and most valuable portion of history in the world, must be believed to be true, in order to an acknowledgment of their divine authority. Unless the narration contain matters of fact, and be pure from error and falsehood, it cannot be supposed to have been communicated or sanctioned by a God of holiness and truth.—In an attempt to exhibit the authenticity of this portion of sacred history, it will not be expected that we examine, particularly, all the facts related, but only that we take a view of the evidence of those which are the more important. The book of Genesis naturally claims our first attention.

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One of the most prominent objects in this historical book, and the first in the order of the narrative, is the account of the creation of the world. Of the collateral evidence, in support of the Mosaic account of this event, we can notice but a small part. That the world is not eternal, that it must have had a beginning, is evident from Astronomical proofs. This position is also sufficiently evident, from the rise and progress of nations, from the origin and advancement of arts. This same consideration, the periods of barbarism and civilization, the progress of civil society, the settlement and improvement of countries, the introduction of the most useful arts of life, proves, also, that the world cannot be much older than the limit assigned in the book of Genesis. It has generally been held, by all people, by philosophers and by public opinion, that the world was created by an invisible Being. That the world had a beginning, has been an idea almost universal. That it was

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created by God, has been held by the wisest philosophers, and by the most ancient and enlightened nations. This was the sentiment of Pythagoras and Plato, of the ancient Tuscans, the Druids, the Persian Magi, the Brahmins of India, and the ancient inhabitants of China and Japan. Sanchoniathon, the oldest heathen writer, affirms that "the original principle of the Universe was a dark air, and a turbulent evening, and had no form nor figure." The movement of this air was the beginning of all things. He goes on to mention the progressive appearance of the sun, moon, and stars, of animals, and of man. "These things" he says, "are written in the cosmogony of Thoth, and are preserved in the records of Berytus." Thoth was the grandson of Ham.—We see the great similarity between this account and that of Moses; excepting that the heathen falls infinitely short of the sacred, in perspicuity and dignity. The heathen writer assigns no immediate agency of God, in the event, because he wrote for the defence of Idolatry. And he dare not introduce his idol deities as the agents, because they arose long after.

The most credible accounts of profane antiquity assign about the same period to the beginning of things, as is given us in the sacred history. The relation of Sanchoniathon, concerning the invention and progress of the most necessary arts, is consistent with himself in fixing the beginning of things, and with the similar accounts in Genesis. In making ten generations of

men, previous to the time of Uranus and Saturn, he nearly agrees with the chronology of Moses.

The Babylonian antiquities were collected by Berosus, by birth a Chaldean, who lived in the time of Alexander the Great. He mentions the reigns of ten kings in Chaldea, from the beginning to the flood. This answers, exactly, to the number of antediluvian patriarchs, as given by Moses. The chronology of Berosus is not inconsistent with the Mosaic.

The Egyptians, according to their ancient historian Manetho, claim to have had seven kings before the flood.—The extraordinary antiquity which the Egyptians have sometimes claimed, as well as some other nations, is manifestly fabulous, and palpably inconsistent with their own most authentic accounts.—The most judicious writers among the ancients, confess all accounts to be uncertain, previous to the time of the Olympiads, 776 years before Christ. Thucydides, the most sensible of all the Greek historians, rejected, as uncertain, all that preceded the Peloponnesian war, 430 years before Christ. Plutarch presumed to go no further back than Theseus, who was not long before the time of David, and what he says of him is mostly fable. Herodotus and Xenophon give accounts of more ancient events, derived from tradition, but they appear to place but little reliance on any thing previous to the time of the Jewish captivity.

After the creation, the next important fact recorded by Mo-

ness, is the original innocence and fall of Man. The existence of sin in the human heart and character, needs no proof. That man should have been created pure and perfect, accords with our ideas of the character of God. The ancient traditions of the primitive innocence and fall of man, are very numerous. Sanchoniathon states the first human pair to have been Protogonus and Æon; and that Æon "found out the food which is gathered from trees." The golden age of the poets, so much celebrated, as a period of innocence and happiness, is manifestly a tradition of this event. The Elysian fields, the garden of Abdonis and the Hesperides, are evident allusions to the garden of Eden. The Egyptians inform us, that "at first, men lived in great simplicity, their bodies being naked." Berosus affirms that "man, in the most ancient times, fell from a state of innocence." Plato's fable of Porus' becoming intoxicated in the garden of Jupiter, is an evident allusion to the same event. Even the fact of the agency of the serpent in the early apostacy, is preserved in several ancient customs and traditions.

The extraordinary longevity of the antediluvian patriarchs, is a striking account in the book of Genesis. Yet this is abundantly confirmed by all ancient traditions and fables. The Phœnician history makes but ten generations before Uranus and Saturn. The ten kings of Chaldea, before the flood, according to Berosus, reigned 1199 years. The first six kings of Egypt, according to Manetho, reigned 971 years.

It is said, Gen. vi. 4. "There were giants in the earth in those days." This truth is confirmed abundantly, by the traditions, by the histories, as well as by the poets and fables of antiquity.

The most careful examination of ancient times, among the nations of Scythia, Greece, Egypt, Persia, India, and China, fully confirms the idea that their ancestors respectively emigrated from the countries on the Euphrates, where, according to the book of Genesis, man was first planted. It is also manifest that from this source came the best part of ancient refinement and learning.

The next prominent event in the book of Genesis, is the general deluge. There is no fact recorded in this book, we may say with safety, so fully confirmed by external evidence as this. The most observing naturalists have clearly shown that traces of this event are clearly discoverable in the face of the earth, in almost all countries. All nations that have been known, ancient and modern, civilized and barbarous, have had some traditional knowledge of this great event. The Chaldean account, as that country was the residence of Noah, is the most full, and the most satisfactory. Berosus the historian makes Xisuthrus the tenth king of the country, in regular succession from Alorus, who was the first. Noah was the tenth in succession from Adam. The historian says that the god Saturn, appeared to Xisuthrus in a dream, warned him that mankind would be destroyed by a flood, directing him to build a ship, to enter it with his relations and dearest friends, and

having collected provisions, to take in fowls and four footed creatures. These directions were complied with, and the flood came. After some time, Xisuthrus let out certain birds, which finding no food nor place to rest upon returned to the ship. After some days, he sent out the birds again; and they returned with their feet covered with slime. Soon after, they were sent out again, and returned no more. Xisuthrus then opened the ship, went out with his friends, raised an altar, and sacrificed to the gods. The similarity of this with the true account, must strike every observer.—The Phenician historian says that in the tenth generation of man was built the first ship.—The Egyptians have an account of the flood, and they name the kings who they say reigned in their country before that event. Plato says, “a certain Egyptian priest recounted to Solon, out of their sacred books, the history of the universal deluge, which happened long before the particular inundations known to the Greeks.—The ancient Syrians had a distinct account of the flood.—The Magi of Persia taught that there had been “a general destruction by water, sent by God to punish the crimes of mankind.” The Persians have ever held the belief of one supreme God.—The Brahmins of India say, “The first race of men, degenerating from their primitive innocence, God’s indignation was justly provoked, and he sent a flood, which destroyed all nations without exception”—Berosus and Plutarch mention the particular time of the year in

which the flood came, which agrees very nearly with the sacred account. The latter of these historians mentions the circumstance of the dove. Several ancient authors take notice of the offering after the flood, and some of them of the rainbow. Varro, one of the most learned of the Romans, says, “There were about 1600 years between the first flood and the Olympiads.” According to the Scripture chronology the flood was, B. C. 2348. The æra of the Olympiads is B. C. 776. The difference is 1572 years.

The next great event recorded in Genesis, which we shall notice, is the building of Babel. This was succeeded by the confusion of languages, and the dispersion of mankind. There is no event mentioned in this book, excepting the deluge, better supported by external evidence, than these. That all mankind are derived from one common parent, is a sentiment held, substantially by all nations. The difference of complexion and figure, and the local situation of the different people of the world, may be accounted for, in the influence of natural causes. But the difference of language cannot admit of a similar solution. Difference of local situation and manners, may produce a difference of dialect, but never a radical difference of language. Yet it is actually found that among mankind there are a number of languages radically and totally different from each other. Of this, no adequate cause has been, or can be assigned, but the one mentioned in the inspired volume. Gen. xi. 6. &c. “And



the Lord said, behold, the people is one, and they are all one language;—Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 'Therefore is the name of it called Babel.' That such a city as Babylon existed in succeeding times; that it was situated in the plains of Shinar; that it was a city of very great antiquity; that it contained an extraordinary tower, remarkable for its size and height; that the city received its name from the name of the tower, are facts which no one will presume to deny. And these facts, it would seem, are a sufficient confirmation of the sacred account. Other proofs, however, are at hand. It is a prevailing opinion among ancient historians, that, originally, all men spake one language, "till the overthrow of a vast tower, when a great number of tongues was introduced by the gods, and mankind were dispersed over the face of the whole earth." Eupolemus says that the city of Babylon was first built by those who were preserved from the flood. That they built the famous tower, which being thrown down by divine power, they were scattered over the earth. Abydenus writes, that "the first men built that high tower where Babylon now stands, and when they had raised it very near to heaven, such winds were sent from God as overthrew the whole work, and accordingly the name of Babylon was given to the ruins." On

this subject, it is recorded in the Sybiline Oracles, that "the gods let the winds loose upon this tower, which beat it down to the ground, the builders forgot their native tongue, and an unknown language was substituted, wherein not one of them understood his fellow. And from hence, the city was called Babylon." The time of this great event, according to the chronology of the Scriptures, is well supported by profane history. The date of the confusion of tongues, as fixed in the margin of our large Bibles, is 2247 years before Christ. Calisthenes the philosopher, who accompanied Alexander the Great in his eastern expedition, found at Babylon a series of astronomical observations, extending back 1903 years. The astronomers of Babylon affirm that these began with the first building of their city. These astronomical observations were sent by Calisthenes to Greece. Babylon was taken by Alexander in the year B. C. 331. This, added to 1903, makes the commencement of these astronomical observations 2234 years before Christ. Only thirteen years after the confusion of languages, and the cessation of the building of the tower of Babel. And we cannot well suppose that a regular series of astronomical observations would begin earlier than that time. As these astronomers, affirmed that to be the time of the building of their city, it appears from Genesis that the erection of the tower of Babel was the commencement of the city of Babylon.

When the building of Babel ceased, the different families and tribes separated. Not in a con-

fused, irregular manner; but while different families, or tribes according to their head, were divided from each other, the patriarchal family continued its union. These families according to the Scriptures, laid the foundations of ancient nations. Gen. x. 32. "These are the families, of the sons of Noah, after their generations in their nations: and by these were the nations divided in the earth after the flood." This account of the origin of nations is what no other writer has been able to give. The variety of language existing among men has been noticed. And it is not easy to conceive that such distinct nations should have been formed in such early times, from any other cause, than a difference of language. And who can look over the principal nations of antiquity, under the names of Gomerians, Maggoli afterwards Muscovites, Assyrians, Elamites, Lydians, Medes, Ionians, Thracians; and not conclude that the fathers of these nations, according to the tenth chapter of Genesis, were Gomer, Magog, Assur, Elam, Lud, Madi, Javan, and Tivas, the grandsons of Noah. The evidences found in the history of Egypt, of the early settlement of that country by Ham and Mizraim, the son and grandson of Noah, are many. Nothing appears from any authentic accounts, or from the state of society among these ancient nations, that they can claim an earlier origin, than that assigned them in the sacred writings.

A few other things mentioned in the book of Genesis, deserve a cursory notice. The most il-

lustrious character that is introduced, after the dispersion of the nations, is Abraham. This venerable patriarch was well known in the traditions of the ancient nations of Asia, and, by all, was greatly revered. The Persians claimed, even, that he dwelt for a certain season among them, and was the great restorer of their religion, which, they say, had become at that time much corrupted. That the Persians derived the fundamental principles of their religion from Abraham or his family, is not to be doubted. The Arabians, to this day, claim this patriarch as their ancestor, and practise the rite of circumcision, as received from him.

The affecting history of Joseph, which occupies a considerable portion of the latter part of the book of Genesis, is confirmed by the histories and traditions of the Egyptians. They affect to show some of the remains of his public works at this time. The account, in the early period of the Egyptian history, of the irruption and expulsion of the Shepherd Kings, has a strong resemblance of the Mosaic account of the sojourning of the Israelites in that country.

The book of Genesis contains a very valuable collection of ancient Geography. This statement is confirmed by all the testimony of ancient and modern geographers. The rivers and mountains of the eastern countries, at this day, bear witness to the truth of the sacred account. In those countries, where the early patriarchs are stated to have settled, so far as

can be determined from the evidence of tradition, of names, of character, we now find their descendants.—The miraculous destruction of the cities of Sodom, is confirmed by the traditions of the people, and by the actual state of the country where those places are said to have been situated.

In short, we find in all the earliest histories of the most ancient nations, a very striking correspondence with the sacred history of Moses. The histories of Sanchoniathon, Berosus, and Manetho, with the many scraps of others, preserved by succeeding writers, while the original works are lost; and even the most ancient traditions and fables of eastern nations, all have a strong resemblance to the history contained in the book of Genesis. For this fact, how shall we assign a cause? The Jews, on account of their difference of character, manners, and religion, from all other people, were always disliked and hated by the neighbouring nations.—Their history and laws were well known; yet the historians of other nations do not differ, essentially, from theirs. The reason must be, that the earliest records and historical traditions were so invariably conformable to the sacred testimony of Moses, that they dared not to depart from them. Had their narratives been substantially different, they would have been, by universal suffrage, immediately condemned. No one can doubt an inclination in them to have brought the Jewish history into discredit, by giving different statements, had there been

a prospect that they would have been received as relations of facts. But public sentiment was ascertained, and they were compelled to acquiesce. This consideration, applying to the sacred history at large, is one of the strongest external evidences of its authenticity, that can be expected to exist.

We will now take a brief view of some of the *internal evidence* of authenticity, to be found in the book of Genesis. The first evidence of authenticity, for which we naturally look in every book, is the name of the writer. The authenticity of an anonymous book, is always doubtful, at the first view. The book before us, presents the name of the author in its title. A name most highly venerated among his own people, and in all the adjacent countries. That the book is genuine, actually written by the author whose name it bears, we have already shown. The character sustained by the author in the subsequent books, as well as in the general estimation of his people, is suited to the work which is here assigned him. No other person, with equal propriety, could be raised to the high dignity of Recorder of these great events, as the Lawgiver and the greatest prophet of the Jewish nation. Some things will now be suggested as including a part of the internal evidence of this sacred book.

1. The narration appears to be worthy of the exalted dignity of the subject of which it treats. Though it be a more dignified subject than any other ever treated by an historian,

the composition, so far as the power of human language can go, seems to be equal to the theme. The history of the creation and the subsequent events is extremely concise ; and so many events were never comprised in a narration so short, yet it is simple, and perfectly perspicuous. It is suited to every capacity, and by all may be clearly understood. At the same time, it maintains the perfect exaltation and character of God. This is perhaps the most astonishing quality to be found in this history. God is constantly kept in view, through the whole book, in all the important events recorded, yet, in no instance, is he introduced, but with the utmost solemnity, and his character is always sustained.

2. The writer appears to have a perfect confidence in the truth of his own narration. Notwithstanding the greater part of the events related are most extraordinary, and many of them wholly unknown from any other source, the writer manifests no apprehension that his relation will be controverted ; he takes no pains, by argument, by repeated asseverations, or any other means, to engage the belief of his readers, any further than by the simplest exhibition of the naked truth. The extraordinary nature of the events recorded, does not diminish the authenticity of the narrative, since an adequate cause is assigned for the knowledge of the author, divine communication. The writer appears to have had a perfect knowledge of his subject, and though we are astonished at the conciseness of the history, it is difficult to conceive of any ob-

ject of importance which might have been inserted, that is not to be found in the narrative.

3. The facts recorded in the book of Genesis, though many of them are most extraordinary and miraculous, are not, in their nature, absurd or incredible. Creation, the fall of man, the general deluge, the confusion of tongues, the separation of the Hebrews from other people, must have taken place. In this book, we are informed of the manner in which they occurred. Wherever divine power becomes necessary, as the efficient cause, it is introduced ; but never to countenance absurdity, or perform impossibilities. Nor is the immediate agency of God ever introduced for the production of effects, which may be produced by the operation of what we generally denominate natural causes. To assign the creation of the world to the immediate agency of God, is, certainly, far more rational, than to suppose the earth eternal, or to believe in any of the vain systems of philosophy which have been invented to account for this great effect. On the other hand, the creation of one pair only, of the human family is immediately ascribed to God, leaving the great increase, and the vast variety of the species, to the operation of natural causes. In this account of the creation, there is nothing ascribed to God, unworthy the infinite greatness or holiness of his character. All things coming from his hand, are good. The account of the creation of the heavenly bodies, with all the unnumbered worlds, scattered through immensity, is consistent with the exactest laws



of astronomy, and equals the dignity of the scene. The great question, whether the heavenly bodies were created for the use and ornament of our earth, or for other purposes, is left to the investigation of human genius, the sacred historian saying nothing upon the subject.—The apostacy of man from a state of innocence; the murder of Abel; the subsequent wickedness which brought on the judgment of the general deluge; are not inconsistent with the known propensities and characters of men. That the apostacy should have taken place as here stated, is far more rational than to suppose man to have come originally from the hands of his holy Creator, with all the corrupt affections with which he is now distinguished.—The subsequent wickedness of man, if it were greater than has existed at any period since, certainly, was not greater than it would be, at this time, if human life were extended to the period of the antediluvian age.—The general deluge, as it is so fully confirmed by external evidence, as the occasion assigned for it, the exceeding wickedness of man, was sufficient, as the efficient cause of the event, the immediate exertion of divine power, was fully adequate, becomes perfectly credible. And such a signal display of God's vindictive justice is no way inconsistent with his own attributes and providential dealings.—The discrimination of the Hebrew family, by the special covenant and blessing of Heaven, being ascribed to a sufficient cause, the preservation of the true religion and the oracles of God, becomes

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perfectly reasonable. We are unable to conceive of any other means, short of a continued series of miracles, which could have prevented another universal relapse into idolatry.

4. We have no other account of the beginning and early transactions of mankind, than this contained in the book of Genesis, possessing any degree of credibility. There is much reason to conclude that, in the good providence of God, we should be supplied with some knowledge of this kind, so necessary for us, in all our moral interests. These interesting truths, this book professes to contain. There is then a strong presumptive evidence, that the great object so much needed is here obtained. From the singularity of this book, we may argue its truth in another manner. Had it been the invention of man, it must have partook of that character which distinguishes all the fabulous productions of early times. But it is, in all respects, totally different from them. We conclude then, that it had another origin, and that that origin is truth. As this book is singular, as the subjects upon which it treats are great and awful, as no person could have known of many transactions here related, but by immediate communication from God: we conclude with safety that no one would presume to compose such a work, and that no one could think of imposing such a production upon the world, unless it were known to be the word of truth. Such a work being exhibited to the world, the extraordinary nature of its contents would make all

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men more solicitous to enquire into its authority. And it could not have been received but upon credible evidence. Its subject is such as to excite, and always must receive, the most careful attention. No subject could be more interesting, especially to the Israelites; they could not, therefore, suffer themselves to be deceived respecting its authenticity.

(To be continued.)

Remarks on 2 Kings v. 18. \*

*In this thing the Lord pardon thy Servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.*

**W**HEN these words are traced in their connexion with the context; it is attended with difficulty to ascertain what was the meaning of the Syrian nobleman, in this request to the prophet. If we attend to some

of his preceding observations, the conceived difficulty will be apparent. After Naaman the commander of the Syrian host was healed of his leprosy, it is said he returned to the man of God, he and all his company, and came and stood before him; and he said, behold, now I know that there is no God in all the earth, but in Israel. Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In the very next words, he requests that the Lord would pardon him in this thing, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

How Naaman could, after he had openly declared that he would offer religious service to no other god, but the Lord, request liberty, to attend religious service in an Idol's temple with Idolaters, is strange if not unaccountable.—He conceived it to be a sin, for he asks that the Lord would pardon him in this very thing, which he would not have done, had he not viewed such conduct as criminal in the sight of the Lord. This is the difficulty, that he should ask liberty to sin, or to bow down with Idolaters in their temple. And the prophet's answer to him does not relieve us from the difficulty, for he said to him, go in peace. Which words it is conceived do imply, that Naaman's request was granted, that he had from the prophet license to

\* Conceiving the Remarks here communicated to be ingenious and probably true, they are cheerfully presented to our readers. Able and judicious expositors have thought differently respecting the true import of this passage, which, from the attendant circumstances, always excites a particular interest. The reader is necessarily left to form his own judgment of the explanation here offered.

commit that sin. The phrase, *go in peace*, when it is uttered as an answer to a request made, always implies liberty, or license to go, and do as had been requested. This is the invariable use of the phrase by the inspired writers. That Naaman should determine, that he would henceforth offer neither burnt-offering nor sacrifice unto other gods but unto the Lord;—and in the next breath request, that he might offer unto other gods, that the Lord would pardon him in so doing, needs reconciliation. That it may be seen in what light these things are all harmonious, and consistent, the following explanation will be offered: which is only to read the verbs *goeth*, *leaneth*, and *bow*, in the past time, and not in the future, as they now stand in the text.—Then it will stand and read in the following manner: In this thing the Lord pardon thy servant, that when my master went or came into the house of Rimmon to worship there, and he *leaned* on my hand, and I *bowed* myself in the house of Rimmon: when I *bowed* down myself in the house of Rimmon, the Lord pardon thy servant in this thing. When the words of the text are read in this manner, instead of carrying our minds forward to some future time that is yet to come, we are carried back in our thoughts, to the time that is past, when this Syrian nobleman was a professed Idolater, and worshipped with his master in the Idol's temple. To thus read and understand this passage of Scripture, removes all the difficulties that attend it; and renders it perfectly

consistent with the profession, he made of his belief in the God of Israel, as the only one in the earth. In this light, let this passage be read, and Naaman's meaning is easily ascertained; for it is natural, clear, and intelligible to every reader. What is more natural, than that an Idolater, when convinced of the vanity of his Idols, should acknowledge it; and request the true God, the only Lord, would pardon his past offences, especially, his sin in idolatrous worship? This he clearly does in the words which are now under consideration. That the subject before us may stand in the clearest point of light, let this eighteenth verse be read according to the proposed reading of it, in connexion with the principal parts of the paragraph in which it stands, and the whole will read thus: "And he (Naaman) returned to the man of God, he and all his company, and came and stood before him: and he said, behold, now I know that there is no God in all the earth, but in Israel: for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master came or went into the house of Rimmon to worship there; and he *leaned* on my hand, and I *bowed* myself in the house of Rimmon: when I *bowed* down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he (the prophet) said unto him, *go in peace*." Is it not apparent from thus reading the passage, that all its parts, the determination of the

Syrian convert,—his request to the prophet, that the Lord would pardon him for his past idolatrous worship, and the prophet's answer, Go in peace; are all perfectly consistent with each other? that his meaning and intention are clear and intelligible; that he was as clean within, as he was without, and his heart as new as his flesh, which was like that of a little child.

In justification of reading three words in the eighteenth verse, in the past time, instead of the future as they now stand in the bible, the writer will offer the following reasons.

1. The first reason which will be offered, is that the same original words here translated goeth, leaneth, bow, or bow down, are in a variety of other passages in the holy Scriptures, translated, came or went, leaned, bowed, or bowed down.

In Judges v. 19—xi. 18—xiii. 10, 11. 1 Sam. ii. 13, 27—vii. 13.—ix. 15—xiii. 8, 10, 11—xvi. 15. 2 Sam. xv. 2. 1 Kings i. 4—iv. 34. and in sundry places in the Psalms, the original word instead of goeth is translated came, the past time. In 1 Kings ii. 19. it is translated *went*, also in Esther ii. 13, 14. The word translated leaneth in the passage now under consideration is translated leaned 2 Sam. i. 6—2 Kings vii. 2, 17—The word bow, or bow down is also translated bowed, or bowed down in Gen. xviii. 2.—xxxiii. 6—xlii. 6—xliii. 26—Psalm xxxviii 6.

It is thought that so many instances to be found in the word of God, in which those words goeth, leaneth, bow, and bow

down, as they stand in the text under consideration, are translated came or went, leaned, bowed, and bowed down, must form a very forcible, if not conclusive argument in favor of their translation in the past time. It should seem by comparing so many passages, with the one under examination, they must cast some light on the subject, and tend to establish the reader's mind in what is the true meaning of the passage.

2. Another reason, to justify the translation of those words which are here offered, is the harmony of the inspired writings. There is the clearest evidence that the inspired writings are harmonious and consistent with themselves in the ideas they are intended to communicate to us for our instruction, and profit in spiritual things. We may rest assured of the harmony and consistence of the sacred writings, from this consideration, that all the writers were inspired. They were under the direction of the Holy Spirit when they wrote, and the Holy Spirit directed them what to write, and guarded them at all times when they were writing against error, and mistake. Of course it was morally impossible that they should write any thing but what was agreeable to the divine mind and will, and calculated for our good. Therefore the things written by such men must be true and consistent with each other, and with impartial reason in all cases, in which they are not above human reason to comprehend. It ought therefore to be our study so to explain the Scriptures, as that their true meaning will be



consistent, plain, and intelligible to the common understanding of men. If there were as much time spent to examine the sacred volume, and explore its important truths, as there is to darken them; and half the inventions used to render the sacred writings plain and easy to be understood; that there are to pervert them, there would be more friends and fewer enemies to revealed religion.

How far and how forcibly this reason, from the harmony of the spirit, and truth of the Scriptures, will justify the reading of the words went, or came, leaned and bowed, instead of goeth, leaneth and bow, every one will conclude for himself, as each one has all the light the holy Scriptures will afford.

3. A third reason, is, that every explanation of any passage of the sacred writings should be read in the place of the passage explained, and if it harmonizes with the context, it is a very clear and convincing evidence, that it is the true meaning.

This, upon examination, appears to be an invariable rule, one that will never fail on trial, but will always be found true. If this rule may be admissible in the present case, the explanation given, which shows that it respected the past conduct of the Syrian nobleman, and not his future, is the true meaning.

To see the present thought in its full force, let any one read this passage as it has been proposed in connection with its context. "For thy servant will henceforth offer neither burnt offering, nor sacrifice unto other gods, but unto the Lord. In this

thing the Lord pardon thy servant, that when my master went or came into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: when I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he, the prophet, said unto him, go in peace."

It is now left with every one to judge for himself, how far this consideration will justify the proposed reading of the words. It is evident that this will clear the passage of all its difficulties, and place it in perfect consistence and harmony with the whole paragraph, which it is conceived is not the case as it now stands. It is thought, therefore, that this explanation hath the best claim to be the true one. That Naaman had reference in those words under consideration to his past conduct while he was an Idolater.—In this sense it is strictly according to the true spirit of revealed religion. And when he returned back, or home, and when the king his master should see that he was healed entirely of his leprosy, it would be in the best manner calculated to give him information of the power of the God of Israel to heal the most obstinate disease to which the human body was exposed. And when the king and the people saw that he had become a worshipper of the God of Israel, and closely adhered to that religion which he was taught by prophets and wise men, and that he had renounced his former idolatry; it was in the best manner calculated to seriously im-

press the mind of the king of Syria, and the minds of all his subjects, with a high sense of the worth of the religion the God of Israel taught. For this made men clean within as truly as without. Naaman was a new man, and different in mind as well as in body from what he was when he went to visit the prophet of the Lord. These things were calculated to have the most direct tendency to fix conviction on the heart of the king, and on the hearts of all around him. But if Naaman on his return to Syria had still been an Idolater, and attended with his master and the nation in the house of Rimmon, none of those happy effects which have been mentioned could have followed. Nor would his conduct have been for the honor and praise of the God of Israel, who had done such great things for him, but would have reproached the Most High in the most open manner before heaven and earth.

These are the reasons which are offered in defence of the explanation given of the passage of Scripture which has been under consideration, and it is conceived it will bear the closest examination, and be approved.

The subject will now close with the following remarks.

The first remark is, that traces of divine agency are visible through this whole affair, and show Jehovah to be supreme in the universe.

Naaman the Syrian was a great man with his master and honorable, but he was a leper. Observe the movements of divine providence. He was a leper, this was a sore affliction

to him, to the king his master, and to all about him. This was an incurable disease. Are not diseases the servants of the Most High? Do they not go at his bidding, and come at his call? By the will of heaven he was a leper,—and the design of it will appear in the sequel. In some former battle with Israel, a little Israelitish maid was taken captive, and lived in Naaman's family. She knew how much her master was afflicted with his disorder, and from the kind treatment which she had received from him, and his family, she wished in her turn to administer comfort to them. Was not all this of God? She knew that there was a prophet in Samaria who could heal him, and said to her mistress, would to God my lord was there, for he would recover him of his leprosy. One who heard this, went and told Naaman what the maid from the land of Israel had said. The king was informed of this, and he advised the leper to go unto the king of Israel upon this errand, to be healed. Would a message from a little maid in the family been noticed by such characters, if an invisible agency had not overruled the whole? It was so, and preparations were made in eastern style for the proposed journey. The great man arrived in all his magnificent equipage, and with all his attendants, with a letter from the king of Syria to the king of Israel, that Naaman might be healed of his leprosy. With this the king of Israel was alarmed, supposing it to be designed as an occasion for war with him. But when Elisha, the man of God, heard the

alarm in Israel, he sent to the king of Israel, saying, let him come unto me, and he shall know that there is a prophet in Israel. The great man of Syria was directed to the prophet's house; with speed he came and his whole retinue, and stood at the door of the prophet's house. And Elisha sent a messenger unto him, saying, go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, behold, I thought he will surely come out to me and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. The waters of Damascus he conceived were better than all the waters of Israel, and he went away in a rage. But by the importunity of his servants his wrath was appeased, he went and washed, as the prophet directed, and he was made clean.

Behold the hand of God in all this: else why should the little maid have been believed? Why should the king make the bold attempt to send his chief captain into an enemy's land, to be healed, when it was in the power of the physician to take his life in a manner unknown? Why should his rage be forgotten, and he so willingly comply with the direction given him? Was it not the purpose of Jehovah to bring him to himself that his eyes might be opened, and that he might become acquainted with the character of the true God? That he might know from the simplicity of the means which were prescribed for his

cure, the healing virtue was not in them, but in one that was above human, and above angelic? Every movement seemed to be directed to accomplish the design of providence, which was to bring him to a knowledge of the supreme God. The leper himself was astonished at what had taken place, and exclaimed in view of all, now I know that there is no God in all the earth, but in Israel—Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other Gods, but unto the Lord.

Does not every step, by which this great man was brought from his native country into the land of Israel, appear to be the effect of the determinate counsel of heaven? Had he not been a leper, there is no reason to have supposed he would ever have been acquainted with the prophet, nor brought to a knowledge of the God of Israel. Had there not been a captive from among the Israelites, and she a waiter in the leper's family, it is uncertain that he would have come to the knowledge of the man of God in Israel, who could effect the cure he needed. Had not the king, his master, been willing he should go into the enemies' land, it is not probable that he would have gone. Had not Elisha prescribed the most simple remedy for his cure, his mind would not have been taken from the means, and set on the efficient cause. Nor is there any reason to suppose he would have been brought as he was to acknowledge that there was no God in all the earth but in Israel. True it is that if every step in this whole affair was to be ex-

amined, it would be found that an invisible agency directed each one. And if one of them had failed, the end he had in view, which was to be healed, and the end which God had in view, in this manner to bring him to saving good, must have been frustrated.

Had his rage have remained, and he returned home, he would have returned as he came a leper. And this would have been the case, it is natural to suppose, had not his servants entreated him to hearken to the advice given, and persuaded him to make the experiment as it was so easy--. He made the attempt through their persuasion, and succeeded beyond his expectation. When all these circumstances are viewed in their true light, the divine agency is apparent in directing every step and every movement from the beginning to the end. And it is equally as apparent that human agency and human means were employed in the accomplishment of what heaven had in view, to heal his body and his soul. It is evident from this affair, and many others on sacred record, that creature agency is always employed in the accomplishment of all events in divine government which take place in this world, great and small, except such as are miraculous. Therefore it is not true, but it is folly in the extreme, for any to conclude, that because God is the efficient in every event, there is nothing for the creature to do.

The subject that has been under consideration is a clear illustration of the observations now made, and there are many oth-

ers which might be adduced that are clearly in point. This view of the subject tends in the most direct manner to bring the Most High into view, and keep him constantly before our eyes; that his sovereign agency is in all things, and to impress our minds with these thoughts, that we are always in his presence, and that he will call us to account for every thing we do in the body.

Remark second, That a real acquaintance with the true character of God will make a very great alteration in men.

It will make a less visible alteration in some than in others. In one who has been religiously educated, and has always been moral and regular in his life and conversation, the visible change will be but small compared with one who has been educated in a different manner, and has been immoral, and irregular in his former life. But in each of their minds the alteration will be great, and it will be perceived by them. For this plain reason, that every one in whom this change takes place, will have different views of God, of Jesus Christ, of the holy Scriptures, of the doctrine they contain, and of all divine things. Every such person will discover something that is excellent and lovely in the holiness of God, in his law, because that is holy, in Jesus Christ, because he saves from sin in a way that will glorify God, in the display of his sovereign grace and mercy; that the doctrines and precepts of the gospel exalt God and free grace, and humble haughty man to the dust. Similar to this description of divine views, will be the views



and feelings of every renewed soul.

There are other instances, such as are sanctified from their birth, or childhood. In such instances, the alteration is not so observable to themselves, because of their minority, which also prevented their knowledge, and observation of what were the workings of sin in them. Therefore, what alteration there is in them, they will only perceive from the workings of remaining sin when it gains the ascendancy over them: and from an increase of their views of God, Jesus Christ, and all divine things, in a light in which they appear more and more clear and satisfactory: and the frequent refreshing from the presence of the Lord which afforded such inward joy, that others might take knowledge of them, that they had been with Jesus. In their experimental religion they will agree with other pious characters; and when the inside is thus clean, the outside will be visibly so from an increasing conformity to God in all practical godliness.

But in those who have been irregular and vicious in their lives, immoral and profane, there will be visibly a very great alteration in their views of those divine subjects which have been mentioned. If this may be the case with such characters who have lived in a land on which the Sun of Righteousness hath beamed; what must it be with those who have lived in the land of ignorance and darkness, with a Naaman from the land of darkness, brought into a land enlightened by reve-

lation? We might expect the alteration to be great, and we are not disappointed in our expectations, for the visible marks of a change in his mind were as apparent, as his new flesh which came upon him. Hear his declarations, there is no God in all the earth but in Israel; I will henceforth neither own nor serve any other. And what I have already done of such wickedness the Lord pardon thy servant, and I will do so no more. And Elisha said to him, go in peace. How is this great, this honorable man, and mighty in valor, humbled, and become penitent! How differently does he now appear before Elisha, from what he did when at his door, and went away in a rage because he only said to him, go and wash in Jordan seven times, and he should be clean! How differently must have been the feelings of his mind now from what they were when he was angry! And as different must he appear to the people of his own land, to the king his master, and to his family when he shall return home. Such an alteration was visibly to be seen in him, and such an alteration as has been noticed, will religion make in men whom it turns from sin to holiness.

A third remark is, that Naaman had more need to be cleansed from his sins and impieties, than from his leprosy.

His leprosy could do no more than make him disagreeable to himself, and family, and shut him from civil society in this world, and finally kill the body. But his sins would shut him out of the society of the blessed;

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shut the gates of heaven against him, that he could not see and enjoy God, and destroy him, both soul and body in hell.—This is the most solemn and awful thought that can enter the mind; to spend eternity in enmity and hatred against the most perfect and holy being in the universe, who is entreating sinners to hear, and their souls shall live. But little the Syrian Idolater considered of the destruction to which he was exposed, nor his extreme danger until he came into that country on which the light of revelation had beamed: but here he learnt both, and fled for refuge to the strong hold which was provided that sinners might be saved. Did he not appear to prize his deliverance from the guilt and dominion of sin above the cleansing of his body? This was all his conversation and theme, which delighted and warmed his soul; and not that he was healed of his leprosy. To worship this God who had done such wonderful things for him, was all his song.

Ought not the conduct of this great man to admonish all who live under the light of the gospel, but have not yet taken refuge in the ark of safety?—The more we contemplate this thought, the more interesting it becomes; that an heathen man accepted upon his first accurate knowledge of the true God; while many who have heard again and again of the true character of the true God, and of Jesus Christ whom he hath sent, and yet have not accepted.—How affecting is the thought that such shall go into the king-

dom of heaven before gospel sinners; and many shall come from the east and from the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and some of us shall be cast out. This is truly an affecting thought, if realized; it ought to be realized, and to make a lasting impression on all our minds. Yet how much more anxious are mankind in general for the world than for the things of their eternal peace; and more concerned for the cleansing of their bodies when attacked by some disease, than they are that their souls might be cleansed from sin through the blood of Christ; when the latter is of infinitely greater importance than the former! For what is a man profited if he gain his health and the world, and lose his own soul! Things which are in reality of the highest magnitude, ought to have the first claim to our attention, and to lie the nearest to our hearts. Religion, then, ought to occupy this place, for not any thing can have higher, nor more immediate claims upon us than religion. Let none make light of it, nor delay; for delays are dangerous; and now is the accepted time, and now is the day of salvation;—Return ye ransomed sinners, return, 'tis Jesus calls.

Remark fourth. A saving knowledge of the true God will lead men to give up every thing which is in opposition to him. This is the nature of true religion, which is implied in a saving knowledge of the true God. Thus the Psalmist expresses himself, "Whom have I in hea-

ven but thee, and there is none upon earth that I desire beside thee." Is not the sentiment expressed in these words clearly this : that there was not any thing on earth or in heaven, that the Psalmist desired beside the Lord ? And is it not equally true with all pious men ; are not their desires the same ?— This would lead him to give up every thing which stood in opposition to his God. Thus true religion, we may conclude with safety, will lead all holy men to give up their sins which have been as near to them as a right hand, and as a right eye. It will lead covetous men to part with that which lay the nearest to their heart, for the true God and his religion, and to become benevolent and do much good in the world, compared with what they had done before. Charity, or religion, seeketh not her own ; and pious people will find this to be the case from their own experience, or their religion is vain. This among other things, the prophet taught Naaman, when he refused the present he offered him and entreated him to receive. This showed him, that revealed religion always implied benevolence, and it is not improbable that Naaman understood the prophet. For among his next words, he assured Elisha that he would henceforth offer neither burnt-offerings nor sacrifice unto other gods, but unto the Lord. This great man from Syria had an example of the nature of revealed religion now before his eyes. That it would lead him to give up his seat at court, his command of the host

of the king, and his favor with his royal master, if he could not retain these, and worship only the God of Israel. And the evidence that this was his determination, and that his past sin of going into the idol's temple and worshipping there, was forgiven, is the answer of the prophet, go in peace. Here we may clearly see what influence a true knowledge of the true God, will have on minds which are really impressed ; the mind of a heathen, an idolater not excepted. It will not only bring such to acknowledge that there is no god but the Lord Jehovah, but to practice accordingly.

Remark fifth. Revealed religion is consistent with itself in all it enjoins, and in all its promises. This cannot be said of all religions, or those that are called religion, nor of any other but revealed religion. This enjoins upon men to be in heart what they profess to be in life ; that their hearts and tongues should speak the same language ; and promises to none but such the blessings it has in store. Revealed religion enjoins upon men to let their love be without dissimulation, to be disinterested in their affection one to another, to love as brethren, and to honor God as supreme. Such it is promised God will honor : him that honoreth me I will honor, said the Almighty by the mouth of his servant. As there is harmony, and agreement in the holy Scriptures, and the spirit they breathe, so there must be in the hearts and lives of all who expect to enter into that rest which remaineth for the

people of God. But it is not so with any other religion, especially with idolatry. All other kinds of religion can be but the productions of finite unenlightened minds; but revealed is from heaven. The former has no god that can look into the human heart, but the latter is from that God who looketh into all hearts, and judgeth men according to what is there found.

Remark sixth. The darkness and ignorance which has evidently overspread the heathen world, shews us of what importance revealed revelation is to sinful men. This is apparent from what the Syrian leper manifested when he came to the king of Israel, and to Elisha. He appeared not to have any idea that there was a God in Israel, who was more able to heal him of his leprosy, than the god he had worshipped in the house of Rimmon at home. He came to a man to be healed; and he reasoned correctly when he considered that the waters of Israel had no more medicinal virtue than those of Damascus. That a man in Israel might heal him was possible, but water could not. And he found by experience that the healing virtue was neither in man, nor in the water; but in the God of Israel; and that Elisha was only his servant. Hence all Divine light which we have or any nation has above the heathen, is from revelation. And all the information which we or any people, kindred and nation have on which they and we may depend, that will conduct to the realms of light, is from the same inexhaustible source. Revelation is the can-

dle of the Lord to light men through their present dark state to those realms that need not the light of the sun, for the glory of the Lord doth lighten them and the Lamb is the light thereof. Of what vast importance, then, must revelation be to us, to guide us through the journey of life—to comfort in the day of trouble—to support in the hour of death—and to give courage and strength to endure unto the end from the prospects of glory and felicity in the presence of God.

But an heathen hath no sure foundation for such prospects, nor have any other people but those favored with divine revelation. It is revelation only, that shews men on what sure basis their sins may be forgiven consistently with the perfections of an holy God and his holy law; in what the former is glorified, and the latter magnified and made honorable, and the humble, believing penitent pardoned and saved.

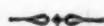
Is revelation of such importance to the lapsed sons of apostate Adam? Have we not found it so from experience? Can we then forget our brethren in the east and the west, and in every quarter of the habitable world? They are brethren of the same human race with ourselves. Did we sit in heathenish ignorance and darkness, how should we rejoice that some friendly soul would give us the true light? Have we not sufficient evidence from authentic information from the east, that they gladly receive the good word of grace that is sent among them? We know not but they would in the



west, from sea to sea, and from the river to the ends of the earth; let the trial be made, and let every one cast in his mite, and the word of life will go on the angel's wings to every creature. Let it be said to them all, come, and take the water of life freely.

Seventh remark is, That the Bible carries with it that evidence and claim to inspiration which no other book does nor can. These consist very much in the spirit the book breathes—the character of the God it makes known—the heaven it describes—and the effect it hath on the minds of those that credit its doctrines, precepts, promises, and threatenings. The spirit that holy book breathes is that of meekness and love, forgiveness of enemies, and forbids all hatred, revenge, malice, and ill will. The God it makes known, is an infinitely holy God, and infinite in all his perfections. The heaven it describes is pure, and free from every thing that is suited to morally corrupt and impure souls. The effect it hath on those minds with whom it has credit, is to bring them into the same spirit the sacred volume breathes—to bring enemies to be cordial friends, and differing tribes and nations, the heathen not excepted, to love as brethren. Mark the spirit which reigned in the Syrian after he had a knowledge of the God of Israel. This same spirit dictated the divine volume which made him whole, and cleanses sinners from their sins. When this inspired volume can be extended over the world, it will lead the contending nations to lay aside their en-

mity, to beat their swords and spears into instruments of husbandry, and learn war no more. The Alcoran breathes no such spirit, nor describes Mahomet's paradise like heaven in the holy Scriptures. Nor is there any other book that does which has yet been found in earth, but the Bible. This has claims to inspiration that are infallible. Believe it in your hearts, and boundless bliss is yours.



*The Importance of Prayer, to those engaged in the weighty and changing scenes of life.*

AMONG the circumstances which are peculiarly characteristic of the followers of Jesus Christ, none is more frequently mentioned, or insisted upon more steadily by the apostolic writers, than this—that they “walk by faith, and not by sight.” The various graces whose harmonious union constitutes the perfection to which we aspire, may be possessed by Christians in different degrees according to their advances in holiness. But of the whole body of believers it is uniformly assumed in the New Testament, that in accepting the Redeemer they have renounced the world; that they are dead to present things, and maintain, in their sentiments and actions, an habitual regard to those invisible relations and that higher inheritance to which they are introduced under the Christian œconomy. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh,

I live by the faith of the Son of God, who loved me and gave himself for me."

Yet it must be acknowledged, to a being such as man, the life of faith is not of easy attainment. We are endowed with senses admirably constructed to perceive and enjoy the objects which surround us; and the pleasures of which we are thus capable are easy and natural, endeared to us by early familiarity, always present, and generally attainable without much painful exertion of our strength or faculties. Invisible things strike but faintly upon the mind, and the impression is easily effaced by the intrusion of other images: they are distant; they appear to be uncertain; and though manifestly of a noble and superior nature, they are better fitted at first to awaken our admiration than excite our desires. To a person accustomed to taste largely of the gratifications of life, the simple truths of Christianity are seldom therefore a welcome message. Like the young man in the Gospel, he "goes away very sorrowful," because "he has great possessions."

But God, who knows and pities our weakness, in appointing the end to be attained has not forgotten to supply the means of attaining it. Our own strength is plainly insufficient for the undertaking: it could not support us in innocence, how should it recover us from depravity! God alone is able to deliver us from our natural bondage; to awaken our souls from the slumber of sin and death; to disenchant the world which has so long deceived us. The ransom which

was necessary He supplied; and he has established settled methods for the communication of Divine strength to those who sincerely desire to obtain it.—For this end, the higher faculties of the soul are called into his service: dispensations are supplied to awaken and instruct us; the word of truth is published; ordinances are instituted; and the means of grace appointed. But above all, the privilege and duty of Prayer are revealed to every repenting sinner; and the faithfulness of God is pledged, that he will "give his Holy Spirit to them that ask it!"

Easier terms surely never were proposed for the attainment of any blessing. Should an illustrious prince, or an affectionate father, or a generous and faithful friend, invite us to come to him that he might impart some special bounty, should we churlishly refuse? Should we not anticipate with joy the approaching hour, and count the moments till it arrived? And shall we turn away from the Father of all mercies when he calls us into his presence; and refuse, by the highest of all privileges, to purchase the greatest of all blessings?

Prayer is undoubtedly the first of all the means of grace; and it has this peculiar dignity and blessing that it brings us before the Throne of God himself; into the presence of Him, whom to see and love is the highest happiness of the highest created beings. It was once the happiness of man. But sin too soon separated him from his Maker, and, spreading like a noxious vapour, blotted out the very sun

from heaven. From that fatal hour the whole human race wandered about in blindness and error, "fettered with the bonds of a long night and exiled from the eternal Providence." The right or the duty of prayer, though it may be probably inferred from the visible dispensations of God, is by no means a certain truth of natural religion. To the children of Israel it was communicated by revelation; to us it has been proclaimed and enjoined by the Son of God himself. And blessed for ever and ever be his holy Name who brought down the message of reconciliation and peace;

For though we fled him angry, yet  
recalled  
To life prolonged and promised  
grace, we now  
Gladly behold though but the distant  
skirts  
Of glory, and far off his steps adore.

The approach to God and introduction to spiritual perceptions which are effected by Prayer seem, as it were, the connecting link between earth and Heaven; between that state of distance and separation from the Creator to which as sinners we must still submit, and those blessed privileges which we shall hereafter share in the kingdom of our Heavenly Father. In the blessed exercises of a spiritual devotion, the soul is borne away for a time from all the perishable objects of sense, to appear in the very sanctuary of God; there to learn what the voice of man can never teach, to feel what the profane or thoughtless never can appreciate. "The Christian loves to lie low before the foot-

stool of his Creator;" and from that blessed presence he returns with a heart so humbled yet so refreshed, that like Peter in the Mount he feels "it was good for him to be there." Earthly vanity has lost its charm, and earthly greatness its splendor; and though the business and cares of life may a little damp the ardor of his spirits, he will still be conscious of a secret unfailing and heavenly energy, which he drank in with "the water of life that proceedeth out of the Throne of God and of the Lamb."

It cannot then be matter of astonishment to find, that many of those who have been the most eminent for activity and usefulness in secular concerns have been remarkable also for the depth of their piety, and the consecration of what appears a large proportion of their time to religious offices. It is impossible to read the accounts which have been transmitted to us of Alfred, without feeling amazed at the variety of affairs—military, civil, commercial, judicial, and literary—which his comprehensive genius embraced and transacted. The secret of his prodigious exertions seems to be given in the following extract from a writer equally impartial and able: "Religion, which in Alfred's father was so prejudicial to his affairs, without being in him at all inferior in its zeal and fervor, was of a more enlarged and noble kind. Far from being a prejudice to his government, it seems to have been the principle which supported him in so many fatigues, and fed like an abundant source his civil virtues.

To his religious exercises and studies he devoted a full third part of his time."—Boerhaave was illustrious, in a later age, and in a more limited sphere of action, for his extensive scientific researches combined with a laborious professional practice. To a friend who inquired of him how he could unite pursuits so contradictory, and at the same time support, with an equanimity almost peculiar to himself, the numberless provocations and affronts to which he was unfortunately subjected; he replied, that he attributed his strength and cheerfulness to the habit of devoting one full hour every morning to secret prayer.—Martin Luther lived during many years in a perpetual storm of conflict, controversy, and danger; persecuted by the vengeance of his enemies, harassed by the imprudences or defection of his friends, unavoidably engaged in extensive political connections and correspondences, burdened with the weight of a new unsettled and struggling religion. Amidst the countless occupations and distractions incident to such a situation, his life continually threatened, his health occasionally failing, his hopes frequently disappointed, and at times almost desperate, he maintained the cause of God with the most unconquerable energy; and, though sometimes hurried into excesses by the vehemence of his nature, conducted it, in the main, through difficulty and peril, from its weak and tottering infancy to its triumphant establishment, with consummate ability and wisdom. His learned and pious Histori-

an\* has sufficiently explained whence he derived the powers required to support such prodigious exertions, by informing us, that the great Reformer regularly employed three of the best hours of every day in the exercises of devotion.—Indeed, it is scarcely necessary to refer to any ordinary examples, when we recollect that even He "to whom the Spirit was given without measure" would retire from the multitudes that followed him, and, though fatigued with the labors of his daily ministry, employed whole nights in prayer. In the midst of danger and distresses, David sought the Lord and was succored; under the burden of guilt, he poured out his soul before him and was forgiven; in prosperity and happiness, he adored his mercy and was sustained. The disciples were assembled in prayer when the Holy Spirit was shed upon them from above. In prayer they rejoiced after their first sufferings for the name of Christ. With prayer the apostle of the Gentiles bade adieu to his Ephesian converts. At midnight, in a dungeon, "Paul and Silas prayed and sung psalms."

What has been already observed respecting devotion, that it brings us into the presence of God himself, will in a great measure determine the qualifications and sentiments with which we must appear before him. Among these if I do not enumerate an humble and lively faith in the Redeemer, it is not certainly because these feelings

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\* The very Rev. the Dean of Carlisle.



are needless or of little moment, but because they are of such universal and vital influence, pervading and sustaining the whole system of religion, that to suppose them absent, at least in habitual operation and energy, from any the smallest portions of our existence, is to suppose us in the very same degree sinners before God. In every disquisition, therefore, respecting a religious act or grace, an humble and entire reliance on the merits of Jesus Christ is necessarily assumed; for without this no act can be religious, no grace exist. Yet these sentiments seem more especially to belong to the exercises of devotion, as acceptable only in the name of that great High Priest who holds the heavenly censer, to whom are presented "the golden vials full of odours."\*

"Without holiness no man shall see God." To enter then into his presence by prayer, purity of heart and the absence of all habitual sin are plainly indispensable. "Before the Throne there was a sea of glass like unto crystal."† To sin and to pray are absolute contradictions. If we imagine that we experience the feelings or the pleasures of real devotion while we live in any known habitual sin, we fatally deceive ourselves: they are the fervors of a heated fancy, or the delusions of Satan. It is to the pure alone that God unfolds the gates of the celestial Jerusalem, and appears in beatific vision: "but there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination."

Devotion, then, plainly implies habitual self-examination: for no one can be assured that he does not live in sin, except he watches diligently his daily conversation. And this is one of the reasons why *piety* is commonly and correctly used as a compendious expression for all the Christian graces. Piety necessarily supposes that wakeful regard to the will of God, in which consists the essence of all religion; for the foundation of moral obligation is universally and for ever the same. The law of the creature is the will of the Creator.

Self-examination precedes prayer;—but it precedes, not merely as a pioneer to remove obstacles, but as a skilful general to prescribe and direct the march. Except we are acquainted by frequent inspection with the state of our hearts and lives, we can neither be assured that we pray acceptably nor that we pray aright. How can we confess sins which we have not discovered? How can we acknowledge mercies which we have never noticed? Unless we know our wants, shall we ask for their needful relief? Unless we are sensible of our dangers, shall we wisely implore assistance? Indeed, devotion in its most perfect exercise implies not only a watchful observance of our daily dispositions and conduct, but a constant attention to all the dealings and providences of God towards us, and such a general diffusion of religion through the soul, as shall render it quick to understand both the will and the ways of our Heavenly Father. Otherwise we come to prayer without the materials for praying properly.

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\* Rev. v. 8. † Rev. iv. 6.  
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ly. And if it would be thought presumptuous in a subject to request an audience of his sovereign without having first considered well the topics on which he designed to address him, what shall we judge of a sinner who ventures to come before his Maker wilfully ignorant of those things which should be the subjects of his petitions, the occasions of his thankfulness, or the causes of his most deep humiliation and repentance.

But prayer does not only require previous qualifications; there are dispositions and sentiments still more intimately allied to it, and which should be wrought into its very essence. Three of these deserve to be enumerated.

We must approach God with *reverence*. Men tremble before their equals, but they are at their ease before God: they fear those who can neither benefit nor hurt them, and they fear not him whose judgment will determine their happiness or misery for ever. Nay, in the opinion of many, to feel much uneasiness or apprehension respecting our spiritual condition is the mark of a low and pusillanimous spirit. But this is not courage; it is fatuity. Beings more powerful and more daring than men do not judge thus: "the devils believe and tremble." We tremble not as they with a base and servile dread: yet to fear God above all things is one of the chief characteristics of true piety. It is inseparable even from love according to the measure at least of our ordinary attainments here: though indeed there is a love that "casteth out fear." However, there can be no ques-

tion that the profoundest reverence, the deepest sense of the Majesty of him whom we address, ought to accompany every exercise of devotion. These sentiments have nothing in them that is mean or degrading: they are suitable to the relations which connect the creature with his Creator: they are most highly becoming a sinful being towards his offended Judge. They communicate a seriousness, weight and fervor to our prayers; banishing from our minds every thought that is light or unseasonable. They raise the soul, by filling it with just apprehensions of the most exalted and most excellent of Beings. They impart a sanctity to every thing around us; and place us, as it were, in the midst of a temple "resounding with awful voices, and filled with holy inspirations."

(To be continued.)

Hartford, July, 1814.

The following letter from a sister to a brother, was written during the revival of religion in 1808. If it is thought worthy a place, the Editors are at liberty to insert it in the Connecticut Evangelical Magazine.

MY DEAR BROTHER,

MAKE the supposition, that it was in the power of your sister to communicate intelligence in the mercantile line, which might enable you to accumulate property, and which would give you consequence in a foreign port; with what avidity would you avail yourself of my information: make every possible exertion, and with your

accustomed politeness beg my acceptance of your gratitude for the seasonable information, and interest expressed for your happiness. And why not indulge an affectionate sister, in at *least*, a candid perusal of a few lines on a subject of infinitely more importance, the concern for your soul. That immortal part must not, cannot be annihilated: No! it will exist for ever in perfect happiness, or in indescribable misery. Now is eminently the time to attend to those things which concern our everlasting peace, before they are for ever hidden from our eyes. The Spirit of God will not always strive with man. Resist not his influence which is evidently striving with numbers. The longer we indulge in sin and its allurements, the more callous our hearts become to serious impressions. The cement that binds us to earth receives additional strength by the blandishments of vice, as exhibited in the character of the gay and thoughtless. The imposing appearance of morality we are too apt to regard as a safe road to heaven. Good morals are pleasing, and absolutely necessary; but good morals alone never conducted a soul to the Kingdom of our Redeemer. Our depraved nature requires a Saviour's atonement; and through his merits alone must we anticipate a heaven of happiness. Never will the gates of Heaven open to the self-deluded formalist; the humble Christian alone will find admission there; he cordially embraces divine truths, receives renovating grace through a glorious Mediator,

and has the promise of admission to those blessed regions, where sin and sorrow never enter. The young are apt to mistake the nature of true piety; they imagine it is attended with gloom, and is only calculated for the aged and the unfortunate. Alas! how mistaken; they know not its nature; they are ignorant of its effect, and cannot believe that besides proving a support under affliction, it enhances the blessings of life.

How soon we may be called to the bar of our Judge, is known only to Him in whose hand our breath is; to Him whose eye pervades immensity of space; who sees all our actions, and penetrates the inmost recesses of the soul. At his bar can we delegate another to answer for our aggravated offences? No; but Christ's atonement is sufficient. Clothed in his righteousness, relying on his merits, we may appear in safety, at the tribunal of our Judge.

In your frame, my dear brother, there appears a constitutional delicacy, an habitual debility, which many consider alarming. The arrows of death are falling thick about us; let them warn us to prepare for eternity.—“The spider's most attenuated thread is cord, is cable, to the brittle thread of life.” How sudden to us the death of the lovely M——. M—— was in the morning of life, yet her sun has already set. She is gone, as her friends indulge a hope, to the world of glory. Afflicted parent! my heart bleeds for you. No lovely M—— to dispel the gloom attendant on age and infirmity, to kiss the tear of grief

from the furrowed cheek, and soften the ills of life by her kind attention. May that God who is the widow's hope and trust, be thy support under his severe chastisement.

Life, considered in the aggregate, is a scene of misery. "Rare are solitary woes." Religion alone can give us support under

them; possessed of it, we look beyond the grave for that rest which is prepared for those who believe in Jesus. That you may have grace to flee from the wrath to come; that you may find refuge in the extended arms of a Saviour, is the prayer of your affectionate Sister,

H.

## RELIGIOUS INTELLIGENCE.

MESSRS. EDITORS,

THE following extract of a letter from a young gentleman, a member of Middlebury College, to his father in Connecticut, is, by the request of a number, sent you for insertion in the Evangelical Magazine.

Middlebury, June 1, 1814.

HONORED FATHER,

OFTEN, of late, have I, more ardently than ever wished to see, and converse with you. Although, never doubting that I was the subject of your daily prayer, yet, could I have seen you in these six past days, how would I have entreated and vociferated, parents! parents! I beseech you, cry to God and spare not. Oh, pray, I implore you, particularly, for me, your unworthy son. Do let strenuous exertions be made in your closets. Oh, supplicate for the sake of my immortal soul, the remission of my sins, which have gone over my head, like a huge mountain, and exposed my affrighted soul to the just condemnation of my incensed Judge.

June 13th. Both before and since the former date, my mind has been tormented, awfully and beyond description. So great was my distress, that I have been totally unable to write or read. My conscience has been continually driving me up to solve such questions as the following:—These questions, however, trace my reflections from the commencement of my convictions, which, had the thought occurred, that they were leading me to the de-

spised subject, *Religion*; I should have abandoned at once, and, if possible, excluded from my breast. But one idea followed another, till they pointed me to the rock Christ Jesus. The questions which my conscience was perpetually and imperiously urging upon my understanding, were such as these: What motives actuate you, in plying, with such ceaseless and vigorous exertions, for the attainment of a literary education? Are the applauses of men of so much value, that, to secure them, ought to employ your undivided attention, through the whole period of your earthly existence? Supposing that this moment every human being on earth should pronounce your eulogium; is it not a solemn consideration, that sixty minutes would not have elapsed, before three thousand of them would be in eternity? Is not this a correct view of the rotten foundation of such a reliance? Supposing you are to live to the age of sixty years, have you not lived away one third part of that time? Has not the morning of your life expired—the time in which you might rationally expect happiness, if you ever experienced it in this world? To sum up all in a word, would you, if it were possible, return back and live your life over again, for all the satisfaction and happiness you have enjoyed? Relinquishing then, the praises of men as mere froth and bubbles; does not the world with all its glittering vanities, and the most dazzling objects of human ambition, appear like empty trash—barren of enjoyment,



and not worthy of possession? Would you not prefer retirement and absolute solitude, to every other situation? Yet, *here*, what will satisfy this "aching void," this longing after *something* unattained? Why are you thus dissatisfied with your situation wherever you go? Why are you so obstinately uneasy all at once? Is it not that, whether here, or there, in the city or in the wilderness, death will soon find you—the curtain of life soon drop, and your soul stripped of this earthly clog, be arraigned before the bar of Jehovah, and made to feel the awful scourges of offended Omnipotence? Is this fancy, or is it fact? Have you not through some bodily indisposition, incurred, at this time, a severe fit of the hypocondriac affection? No; I am in health. My reason is sound, and rationally employed. O my soul, why have you never thought of these things before? Oh, where are you? What are you, and what have you been doing these nineteen years, which now appear like a phantom, or a dream in midnight darkness? Where now are fled, all my infidel and universal notions, on which I have rested, and felt so contented? No matter where, nor how far; for they could not afford me the least foundation of hope, nor yield my laboring mind a moment's relief. But, must I attend to this hateful subject,—and do it now! You must, and that immediately; for you are momentarily exposed to the cold grasp of death. Yes, these very moments, which now so unheeded pass, are whether regarded or not, continually placing your feet nearer and nearer to that point, when all sublunary scenes shall be lost in eternity. This is the time, and the only one I may ever enjoy for securing my peace with God—And now, the whispering moment, cries *now*. Is not the unknown tomorrow cheating you of *to-day*? Can death be sudden to a being who always *knew* that he must die, and the *time* of his death was uncertain? I now began to see *religion* to be the only shore to which I could fly for safety; and as much as my feelings revolted at the idea, yet I

thought myself willing to embrace it or any thing else, which would afford me relief from pain and distress. I began now to look upon Christians in a far different light, from what I ever beheld them before. I thought they were the only rational part of community, and the rest of mankind, a noisy, mad, self-murdering crew of crazy fiends, and myself, of all others, the most completely debased and lost.—It would be impossible to trace all my thoughts which were the source of anguish and sufferings, during the night of my dejection; for they were no less numerous, than they were grievous and afflictive. I sometimes felt myself powerfully, and obstinately opposed to the government of God, upon the ground that he had placed me in this situation of torment, without giving me the power to extricate myself, even, when on *my* part I was perfectly willing to be saved; *especially, in my own way*. But bless the Lord, O my soul; praise and thank him all my faculties, that I was not cut down immediately upon exercising such blasphemous views, and my place assigned me, with hypocrites and unbelievers, in the midst of hell.

Suffice it to say, that my mind continued much in the state I have described, totally restless and uneasy until last week on Tuesday, when Mr. H—, who came in town on the day preceding conversed with me at my room, all the forenoon, explaining in a lucid and forcible manner the great truths of the gospel, and lastly read to me the first part of the 16th chapter of Ezekiel, in order to discover to me the fatherly disinterested benevolence and compassion of God in saving sinners:—When my burthen, seemed to drop from me, and I felt sensibly relieved. The appearance of every thing was altered, and I seemed radically, and at once, to give up myself both body and soul, for time and for eternity, into the hands of my Maker.

Is this exquisite happiness I now feel—this glorious and exalted freedom from the thralldom of sin, the world and the devil—Is this soft,

tender, childlike disposition, mingled with the boldness of the warrior—Is this expansion and dilation of soul—this sublime elevation and grandeur of thought—I say, are all these, the effects of that formerly forgotten and despised thing—*Religion*? Then, however it is viewed, and by whatever name it may be called, by an unbelieving world—by the grace of God assisting, I will labor and struggle to enjoy it myself and proclaim its worth to others, as loudly and forcibly, as my voice and talents will permit, as long as the all-wise God shall see fit to spare my unprofitable life;—if at the expense of every degree of worldly pleasure and even martyrdom at last. Lord strengthen me. Honored father, pray for me. Respected mother, pray for me. And pray for me my doubly endeared sisters; that I enter not into temptation; that I not only may become firmly established, and deeply rooted in the faith; but that I may continually grow in grace, and experience much of the blessed light of the knowledge of the glory of God in the face of Jesus Christ—Such a sudden and material alteration in my feelings, dear parents, may, and perhaps will appear surprising to you, at first; yet it need not for a moment, when you consider the abundant grace, and irresistible power of our holy Sovereign; and that he often has mercy in store for such sinners, as have not the least for themselves. But I must here close, by subscribing myself your son more affectionately than ever,

C. G. L.

P. S. There is a good deal of seriousness in the College. Although it commenced in my class [*freshmen*,] yet the influences of the Spirit are not withholden from the other classes. Several of the students have lately obtained hopes, and several are under severe arrests of conscience.

*Extract of a letter from Philadelphia, dated July 20th, 1814.*

**GOD** is in a wonderful manner pouring out his spirit in Wilmington, on the Delaware below

this, the enquiry of what shall I do to be saved, has been so general, that for two and three days together, shops have been shut, business of all kinds neglected, the houses of God crowded, and the greatest solemnity and attention possible, while ministers have faithfully preached the truth as it is in Jesus. On their communion, which was the last Sabbath in June, Mr. Blackburn, (whose praise is in all the churches, who has for a long time been a missionary among the Indians, and whose preaching has been signally owned and blessed,) with Mr. Patterson of this city, were there several days. I think more than 30 were added to the church. The season was reported to be unusually solemn and affecting, the disciples of Jesus sweetly weeping over the bread and wine. Spectators were no less affected. Their full hearts vented their feelings in groans and tears, which we believe to be the language of hearts broken for sin. On Independence day, a number had previously spoken a public dinner, but were led by the Spirit to attend public worship three times, and declared at the close of the day, it was the happiest they had ever spent. The last accounts say the work rather increases than otherwise.\*

### *Missions in Africa.*

**BY** the last arrivals from South Africa, the Missionary Society of London have received from Mr. Campbell, one of their agents, a very interesting account of his journey to the north of the Orange River. The novelty and importance of this tract has excited a great sensation among the curious and intelligent at the Cape of Good Hope.

\* Several other letters have been received in this vicinity, making mention of the Religious Revival in Wilmington. We hope soon to be able to present our readers with a more full and satisfactory account.  
EDS.

After ten days travelling beyond the Orange River, he arrived at Lattakkoo, an African city not far from the east coast, and containing about 1500 houses, and 8000 inhabitants. He had a long conversation with their king, Matebee, which was repeated in the presence of his chiefs and people. After much discussion he succeeded in obtaining the King's consent to send missionaries amongst them; and was dismissed with this laconic answer—"Send them, I will be a father to them." At this city, he obtained information of many other tribes, still farther to the northward, hitherto unheard of, and offering a wide field both for curiosity and missionary enterprise.

- From Lattakkoo, he shaped his course to the south east and south; and fell in with two villages peopled with different races; and from them he obtained their consent to send missionaries. He represents this part of his track as carrying him through a richly beautified country, and adorned with all the luxuriance of Raheitean scenery. He then regained the Orange River; and keeping by its course, he travelled nearly the whole breadth of Africa to Namacqualand; where the river discharges its water into the South Atlantic.

Mr. Campbell has thus succeeded in crossing Africa by a route higher up than had ever been attempted by any European, and returned to the Cape, after a journey of nine months. Another of the missionaries is to be employed on a northerly expedition along the coast of Africa, with a view to obtain information respecting the Dramara country and the regions beyond it. This country is known to Europeans only by name, and reaches northward from Namacqualand as far as to the south tropic.

It is to be hoped, that the exertions of these benevolent men will not be looked upon by the public with an eye of indifference, merely because they add blessings of Christianity to the other blessings of settled residence, cultivation, and the useful arts which they have ever introduced among their converts.

They have already carried their schools and their chapels beyond the limits of the colony; and their remotest missionary village is about 500 miles to the northward of the South angle of Africa. Thus, by carrying forward the line of their settlements into the interior, are these hardy adventurers, in the best of causes, making constant advances upon the barbarism of this vast continent. They bid fair to lay open, in the course of time, the whole of that unknown and neglected quarter of the globe to the curiosity of the public; and it is to be hoped that the public liberality will keep pace with the growing expenses of their large and multiplied undertakings.



### *Missions of the United Brethren.*

A PAPER has been sent to us for insertion, of which the following is the substance. We readily insert it; and we do most earnestly desire, that the insertion may be productive of benefit to the Missions of the United Brethren.—

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the Moravians, or Episcopal Church of the United Brethren, will not be unknown. Long before the conversion of the heathen had been undertaken, or even deemed practicable, by many branches of the Christian Church, the Missionaries of the United Brethren, with the Word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Cross of Christ, and animated by a zeal, which neither hunger, nor thirst, nor the fear of death itself could extinguish, proclaimed, far and wide, the unknown God. And it is due to them to state, that the result of their labors for the conversion of the heathen has afforded ample cause for thankfulness to Him, who is the great Lord of the harvest, and for increased energy in obeying the command which saith,

"Go and preach the Gospel to every creature."

The Settlements of the United Brethren, amount to 51, all established since 1732; and the number of missionaries employed in them is 157. They are situated as follows, viz. In the West Indies, at St. Thomas, 2 settlements; at St. Croix, 3; at St. Jan. 2; at Jamaica, 3; at Antigua, 3; at Barbadoes, 1; at St. Kitts, 1; in South America, 4; in North America, 4; in Labrador, 3; in Greenland, 3; in South Africa, 2.

In the three Danish islands of St. Thomas, St. Croix, and St. Jan. the Brethren's Congregations amount to no less than 12,189 souls; and their number in Antigua, is likewise estimated at about twelve thousand.

The above missions have been supported by contributions from the German Congregations and others established on the Continent, and from the United Brethren in this country, and those of their friends who feel themselves disposed to aid so good a cause.

But these pecuniary resources of the Brethren have begun to fail. Germany, groaning under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's congregations impoverished by repeated acts of plunder and oppression, are in need of that very aid themselves, which they so cheerfully dispensed to others.

The debt incurred by the missions of the United Brethren, at the receipt of the last intelligence, and previous to some recent calamitous events, amounted to upwards of 2000*l*; and there is reason to dread a very considerable addition to the above sum, when the next accounts arrive, owing to the late heavy distresses in Germany and in other settlements of the Brethren. Perhaps it is not too much to say that the above debt will be probably, doubled the annual expenditure not being less than nearly 8000*l*.

Few details have been received as yet: but, as a specimen of the severe distress in which several of their settlements have been involved

by the calamities of war, we subjoin the following extract, recording the total loss of the Brethren's settlement at Moscow, in the conflagration of that city, on Sept. 1st, 1812.

"We were exposed to the rage of the populace, which was restrained by nothing, as the police, and all the magistrates, had left the city the preceding night. We were deprived of all protection and prospect of safety. The oppressive sensation which now prevailed, and almost overwhelmed us, is not to be described; we could only sigh, and cry for help to God; for all human help was gone. The 2d September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till towards evening, when the French army commanded by the King of Naples entered the Kremlin. Soon after, the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Towards 9 o'clock in the evening, we observed large fires rise, in several parts of the city, which spread from house to house, and on the 3d became so universal that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Towards night the fury of the flames became terrible, and the whole horizon seemed to be on fire; but as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest. In the morning of the 4th, a troop of French light horse, with two officers, came galloping into our yard, and demanded bread with great violence, which was immediately given them; but they were so famished and greedy, that they took not only all the bread, but also the whole stores from the baker. About evening, and still more during the night, the fury of the flames seemed to abate, and in the morning of the 5th we observed, to our great joy,



that no where new flames arose : we therefore flattered ourselves with hopes that the fire would be quite restrained, and order and tranquillity soon restored. But before noon the destructive fury of the flames was again seen in more than ten places, and it was now evident that the ruin of the whole city was determined. The safeguards at our baker's demanded, with the greatest violence, cloth for pantaloons, which we could not procure for them. Clothes were offered them, which they refused, and threatened murder if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances, that the shops were already reduced to ashes, were unavailing, and one of us was obliged to undertake the heavy task. After some hours they returned, without having accomplished their purpose ; and as at this moment permission was given for a general plunder, the safeguards left our house in haste, and took two of our horses with them. From this hour a period of terror commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop ; rummaged every room, chest, and drawer ; took all clothes and linen, and only left the clothes on our backs. While they were thus occupied, we perceived, with terror, that an immense mass of fire was driven by a violent storm towards us, and that we had reason to fear, every moment, that it would seize our dwelling. We therefore left the plunderers to themselves ; and small and great left the premises, just as we were, with a sensation which is not to be described. We went on, overwhelmed with terror ; none could speak comfort to the other, for every one wanted it ; no tear alleviated the oppression under which we groaned ; and the lamentations of the Russian domestics who accompanied us afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded

on all sides by the flames, which a violent wind rolled towards us like waves of the sea, so that we considered ourselves unsafe in town, and resolved to go into the open fields. No sooner were we in the street, than a troop of horse met us, who plundered us most unmercifully, and tore the clothes from our backs. It appeared as though a band of evil spirits encircled us ; with drawn swords and loaded pistols in their hands, they took from us what they would. At length they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open field, we lay down under the canopy of heaven ; and each endeavored, as well as they were able, to secure themselves against the piercing cold, which however, considering the want of sufficient clothing, was not an easy matter. But even here we were not left to rest long, for the plundering began again ; particularly a Wirtemberg soldier attacked some of us very severely, and with the most terrible threats demanded ready money, which none of us had. With much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still, and about two o'clock in the morning we saw to our grief our two stone-built houses in flames. The plundering still continued, and our well secured vault, where we had removed all our stores of merchandize and our whole substance, and walled it up, which had sustained no injury from the fire, was now broken open, and entirely emptied ; whereby we at once lost all, and literally became beggars."

In addition to the above distressing narrative, all the congregations in Upper Lusatia, and Silesia, have been exhausted by repeated requisitions and contributions ; the settlement at Sarepta, near Astracan, has also been, in part, destroyed by fire ; besides other calamities, suffered by the congregations in Denmark and Saxony:

Impressed with these facts, some

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friends of the brethren have deemed it right to lay a representation of them before the public, and by an appeal to British benevolence to endeavor to rescue their missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, having hitherto preferred retirement upon principle, and doing good without wishing that good to be known by any but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory; the Brethren, when remonstrated with on the duty of making their case public, felt some hesitation, which has however yielded to urgent necessity.

In thus bringing them before the public, the friends of the brethren conceive that they are making a communication of facts which cannot but excite sympathy, while in withholding the statement here brought forward, they debar the Mission of that assistance which a generous public is always ready to afford.



### *Baptist Mission in India.*

(Concluded from p. 318.)

WE have frequently had occasion to notice the manner in which many of the Hindus, without becoming Christians, begin to be detached from their native superstitions, and to form sects founded on the renunciation of cast under some gooroo, or teacher, to whom they attach themselves. Kreeschnoo, one of the converted Hindus, and a zealous preacher of Christianity, was sent, in consequence of a request from some people of this description, to a place at some distance, called Ugur-weepa, to confer with their head gooroo. "In the evening," says Kreeschnoo, "I went to the house of the head gooroo. He received me

with much affection, and made me sit on the same seat with himself, declaring that he had wished to see me, and to hear of the faith of Christ. I read to him and explained the 5th chapter of Matthew, with which he was much pleased. He said he was sure that this was the true religion, and that he would join us. He had separated, he added, from the idolaters around him, and wished to follow the true religion; but they were not of his mind: they persecuted and beat him; but still he was resolved to become the disciple of Christ. 'The cast (said he) is not of God: I will, therefore, follow the Lord with you; for you are all casts, Englishmen, Mussulmans, and Hindoos.' At night, about thirty of his disciples, brahmuns, rajpoots, weavers, gardeners, &c. all ate together. He desired me to sit amongst them, and partake of the repast, which I did; and we praised God while partaking of this love-feast.

"After we had all eaten, the head gooroo forbade Moohun-mookja to invest his son with the poita, and the wife of Rasoo to give her sons in marriage amongst the idolaters. To a man present, whose name was Bhoia-nat'ha, he said, 'We will no longer preserve the distinctions of cast, but seek to possess the true religion in which there is no cast. Come, let us walk in the true way; let us delay no longer.' His disciples all desired instruction from him, and assured him of a ready obedience. To me he said, 'I will consult with my disciples, come to you and complete the work; for I assuredly know that there is one God, one religion, one Saviour, and no more.'"

On this occurrence the Missionaries remark: "It is a fact which has frequently been adverted to in the progress of our mission, that large bodies of Hindoos have gone off from the ancient forms of Idolatry, and formed different sects among themselves: these persons have generally been opposed to the Brahmuns; but, from fear of the consequences attending the loss of cast, have in some measure concealed their opinions, and paid a deference

in public to the distinction of cast, though in private they have lived in the constant practice of violating its rules. These sects have embraced discordant opinions, though in many points they agree. They all profess a great reverence for their spiritual guides, and are strongly inclined to a hospitable and friendly mixture of all casts. Many of them have drawn their opinions from that part of the ancient Hindoo philosophy, which teaches a contempt of the world, and holds up to admiration the principles of abstraction, bodily austerities, a rejection of ceremonies, and a devotion founded on faith in the object of their worship.

"This schism having thus turned the minds of many from the brahmins, as a body, to the particular religious guides under which they have ranged themselves, has opened a wide door for the entrance of the Gospel. In Jessore, Bardwan, and other parts of Bengal, these religious guides are numerous; but are now unable to keep their disciples faithful to them. Having rejected the authority of the Brahmins, they have begun to push their enquiries farther; and every now and then these persons will acknowledge that they never found the true *gooroo*, till they heard of Christ, nor the true way to heaven till they heard the Gospel."

After stating at least twenty different places in Calcutta, at which, in the course of each week, there is preaching regularly by the Native Converts, the Missionaries observe, that one of them, Sebukram, preaches also often to the heathen in the streets and highways, and describes the change in the minds of many as very great. "Our aged brother Vrindavuna, lately come from Agra, was astonished to see people of different casts, and Brahmins among the rest, come into the house of Sebukram, converse freely, drink water, and smoke with him, without the least hesitation." On another occasion, they observe: "Without exciting the least agitation of the passions, the Scriptures, and other fruits of the press, are producing a slow but real change in the reasonings and moral feelings of this peo-

ple."—"In various parts the heaven is diffusing its influence, and the light from heaven enters the idolatrous temple, and the mud cottage of the Hindoo."

"We would not, however, wish our friends to suppose from hence, that we expect any immediate general change among the great body of the Hindoos; but we observe with pleasure, the slow and silent, but sure progress of knowledge. At first the Hindoos regarded us only as so many barbarians, without manners and without religion; many now, from a variety of circumstances, but especially from seeing the Bible issuing from the press in so many languages, begin to think that some good may come out of Nazareth, and that something more than worldly policy may be our aim. This appears to be the present state of things as it respects the influence of the Gospel on those places where it has been most published; but a vast portion of the population is yet to be informed, that there are good tidings from heaven for the children of men."

At Dinagepore, five natives had been baptized; and at Gomalty, much had been done in forming schools for the instruction of youth. "The schools," it is said, "increase rapidly." "The school at Bholahaut has increased to about fifty boys; that at Muhes-pora, to about sixty-four; that at English-bazar, to thirty-nine; and that at Malda, to thirty-seven. They increase so rapidly at Bholahaut and at Muhes-pora, that we have been obliged to refuse several children, as the rooms will not conveniently hold more than the present number. Will you be so kind as to inform me whether I may increase the buildings? The children come on greatly to my satisfaction. They read the Scriptures fluently, and commit passages from the Scriptures to memory with great avidity."

The accounts from Cutwa, Lakrakonda, and Jessore, are equally interesting. The schools are said to come on well, and the native Missionaries, who are employed there, appear to be particularly laborious, and zealous in preaching in the dif-

ferent villages within their reach, and conversing with the natives; and considerable effects seem to attend their labors. One of these native preachers, of the name of Kreesnnoo, thus writes to a gentleman in England:—

"At present God is revealing his mercy to Bengal in a most encouraging manner. The class of religious mendicants called Utithis Muhuntas have long been in search of the true religion, but knew not where to find it: but now on hearing the Gospel of Jesus Christ, they begin to think, 'what can we do? How shall we abide in the commands of this Saviour?' They frequently come to see us, and inquire more and more respecting the Gospel: a few of them have been baptized. Among these leaders of sects, are Ram-doolala, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is Neela-dasa, who may have five hundred disciples. These eat with us: but they say, 'If Christ has died for sinners, then there is no more sin in the world: why then do you go about teaching men that they are sinners?' To this I answer; 'If the debtor apply not to his surety, how can he be set free; and if men do not believe in Christ, how should their sins be taken away?' Another leader is Shiva-rama-dasa, who has about five thousand disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is Rusa-rama, whose disciples amount to about one thousand persons; our brethren Chamberlain, and W. Carey, jun. have had conversations with this man: and some of his disciples have been baptized. A fifth leader is Huri-dissa, who has about five hundred disciples, several of whom have been baptized, and there are hopes of the leader himself.

"In a late journey to Jessore by brother Carapeit and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petrus, at Chougacha. They readily agreed to this. From Chougacha we went to Koolagachee, and remained two days,

preaching, and then proceeded to Vusi-poor, to the house of Prem-dasa, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, Shiva-dasa, Doolala-dasa, Duyal-dasa, Goura-dasa, and Nurottuna. After their baptism, Prem-dasa himself sought to be baptized, but was refused, as the woman he lived with was not his wife. Lately, however, brother Petrus has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man; adding, 'Our cast must now go; he whom we regarded as a wise man has embraced this new way; what shall we now do?'"

The Orissa mission, conducted by Mr. John Peter of Armenian descent, and Krishnadas, a converted native, appears promising. We take particular interest in this mission, and so will doubtless our readers, from its comprehending within its range the temple of Juggernaut.

In February, 1812, Mr. Peter thus writes: "I have the pleasure to acknowledge the receipt of your liberal supply of Ooriya versions of the Scriptures, and you will rejoice with me that I have obtained their admittance into the very temple of Juggunnat'na. May their blessed light break through the intense darkness of this heathen land! I have distributed them among the principal persons belonging to the temple, and gave one to one of the Purichas, or head ministers of the Idol. I do not conceive it at all difficult to make a Hindoo believe with the understanding; but to do so with the heart, is of God, and not of man, and applies as generally to nominal Christians as actual unbelievers. Many of the tracts I have also distributed to the pilgrims whom I met on the road to their god."

"August 4. On the 18th of last month Krishna and I went to Poor-ooha-pota, about two miles from this place, and preached Jesus from Romans i. 21, 22, and 23. It being the last day of the festival of Juggunnat'ha, more than a thousand persons were assembled, and three cars of



the god were dragged along. In the midst of this crowd I stood upon a chair and preached the everlasting Gospel. The people, almost to a man, left the cars, and surrounded me, and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed fifteen Orissa New Testaments and Psalms, and many tracts. One Ooriya was insulted by his countrymen for receiving a Testament; their derision, however, made no impression on him; he received the book, and went his way. Mr. B. and several military officers with their ladies were present upon elephants; Mr. B. sent the day before the festival to enquire whether I would preach to the Ooriyas on this occasion."

Nov. 4. "I have the pleasure to inform you, that during the festival of Doorga, Krishna and I preached daily on the high-ways, at the doors of the principal worshippers. The day the goddess was consigned to the river, I preached on the banks to more than a thousand. The colonel and his officers, and Mr. B. were present. A pilgrim about 70 years of age, named Kishora-dasa, on his journey to Jugunnat'ha, heard me, and immediately expressed his disapprobation of his wooden Jugunnat'ha, and his approbation of the Gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation, and was advised to visit Jugunnat'ha; but after hearing the Gospel he gave up all reliance on Jugunnat'ha. He is apt to learn. I have begun teaching him to read Bengalee."

The following is one out of several instances, which have come to the knowledge of the Missionaries, of the power of the Gospel, even although the individuals had not assumed the profession of Christianity.

"Brother De Motlo, on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and calling loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors,

sick as he was, because he would not call upon Narayana, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebukram preach, and had received a tract, which he then had with him. This poor perishing out cast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices, that it is highly probable many will be found in that day who died in the faith of Jesus, even in the houses of the heathen."

On the 26th of November, 1812, the number of children in the Benevolent Institution was 318 boys and 107 girls; and it is stated, that they were increasing not only in numbers but in knowledge.

From Digah, a central situation between Calcutta and the Upper Provinces, where a Mission has been established, Mr. Moore, one of the Missionaries writes:—

"Our native free-school has about forty boys, and I hope soon to increase it to one hundred. A worthy young friend in the army, who has spent his Sabbaths and spare time with us for nearly a year past, gave us fifty rupestowards a school room, which is now building for the native children. You would have felt much had you seen Vrindavana yesterday, surrounded by the servants of our two friends, W. B. and Lieutenant P. and our own people, and the native scholars, talking to them of the difference between his former life as a Viragee, and his present one as a Christian, and of the difference between Hindooism and Christianity. I lately sent to Serampore an account of a religious murder which I witnessed, and another given me by Major K. of a poor woman, whose courage failed on the funeral pile, having been bludgeoned to death by her own kindred; also of another that he took out of the water."

"The account of Mr. Moore related to the drowning of a leper at Futwa, and is as follows:—'On hearing the people belonging to the boat saying that a man was going to be drowned, I looked out, and

saw on the bank of the river the poor creature without fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people, who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got a considerable distance from the place where he sat. As I was running towards the spot, I heard the people in the boat call out, 'He is drowned! he is drowned!' His attendants, who appeared to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell; but the bank was so steep that he could not possibly get out again. He made great efforts at first to reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man! I endeavored to impress on the people who attended him the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said they had merely complied with the wishes of the deceased, who, they added, had neither hands nor feet.

"The following is the account of Major K.:—'I have known a woman whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of 'The Vindication of the Hindoos.' I have taken a Gentoo out of the Ganges. I perceived him at night, and called out to the boatmen. 'Sir, he is gone; he belongs to God.' 'Yes, but take him up, and God will get him hereafter.' We got him up at the last gasp. I gave him some brandy, and called it physic. 'O, sir, my cast is gone!' 'No, it is physic.' 'It is not that, sir: my family will never receive me! I am an outcast!' 'What, for saving your life?' 'Yes.' Never mind such a family!'"

The following extract of a letter from Dr. Marshman, dated the 7th of February, 1813, concludes this number of the Periodical Accounts:

"Brother Lawson makes great

progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly seventy have been added in the past year to the church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavoring, in one way or other, to recommend the Gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore, too, are much stirred up to seek the salvation of their countrymen. Nearly every one, capable of speaking, is out on a Lord's day in the neighboring towns and villages.—This spirit, you may be certain, we encourage to the utmost. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension, during the past year, amidst all our afflictions, has been greater than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; viz. Patna, Columbo, Chittagong, and Bombay.

"At Patna, Thompson is laboring, of whose spirit you can form some idea from his journals. At Columbo, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At Chittagong, about 300 miles from us in the east of Bengal, and on the borders of the Burman empire, brother De Brayn is employed.—Within three days of his arrival, the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after, a respectable woman there brought twenty to hear him, and offered

him a piece of ground on which to erect a place of worship. At Bombay, brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it. Besides the situations of our brethren in the army, Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as Missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by men raised up in India, as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Coamality, by De Cruz; Cutwa, by W. Carey; Jessore, by Petrusse; Dacca, by Cornish; Chittagong, by De Bruyn; Orissa, by Peter; Rangoon, by F. Carey and Kerr; and Bombay, by Carapeit Chator Aratoon. O for the dews of Heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast; that his hand may be with us; and that he may keep us from evil, that it may not grieve us!"

We are much concerned to perceive in the pamphlet before us, symptoms of a disposition on the part of our Indian Government and its servants to harass the Missionaries and interrupt their labors. We trust, however, that, as soon as the mind of the British Parliament on this subject shall be known in India, a different tone will be given to the proceedings of the public functionaries. We are disposed, also, to hope for much from the known liberality of Earl Moira, the present Governor-General, and from his marked desire to promote the diffusion of the Scriptures and of general knowledge, as it has been evinced by the cordial support he was accustomed to yield to all institutions formed for that object.

Lord Minto commenced his government in India by interdicting the public preaching of the Missionaries (an interdiction which after a time was relaxed :) he has closed it by a proceeding still more arbitrary and vexatious.

The following extract of a letter

from Dr. Carey, dated March 25, 1813, will explain its nature.

"I sit down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart a time at the expiration of twelve months to review the dealings of God with us since that calamitous event; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure: certainly nothing on the part of our brethren, has been, or can be, alleged by them as a reason. Indeed the sweeping clause of the Charter, which requires all Europeans not in the service of the King or Company to be sent to England, is the alleged reason. It is an imperious duty of all who love the Lord Jesus, to labor in all proper ways with the Legislature to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without control, unless they are guilty of civil crimes or misdemeanors."

It appears that on the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government, having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known: and on the ground of this allowance, Mr. Johns was appointed, by the Governor-General in Council, Acting surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January last, letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honorable the

Governor-General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under despatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under despatch. Dr. M. alleged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families: and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M.'s having applied to the Public Secretary, an order was immediately sent to the Police Magistrate to release him. He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the orders of Government. A similar order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns' case before his Lordship. It being represented to the Governor-General, that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favor; but no attention was paid to the applications on the part of Mr. Johns'. On the contrary, an order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The public Secretary also said, that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore and went down to the ship the next day. They have since arrived in England.

Dr. Carey adds as follows:—

"The state of India, as to religion, is widely different to what it was twenty years ago. Then a Christian could scarcely be found: now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native, or country-born minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians."